A Paper on Hadiths of Month of Muharram

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Lessons from Passing Days and Years

Allah Almighty says: "Surely in the creation of the heavens and the earth and in the alternation of the night and the daytime there are signs indeed for ones endowed with intellects." [2/190], "Surely, in the alteration of the night and the daytime and whatever Allah has created in the heavens and the earth, are indeed miracles for a people who are pious." [10/6], and "Allah turns about the night and the day-time. Surely in that is indeed a lesson for the ones endowed with beholdings." [24/44].

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In the above cited verses Allah Almighty tells us about universal cynosures serving to demonstrate His omniscience, omni-competence and omni-mercy as manifested in the alteration of night and day and constant mutual succession thereof as well as their varying length and hotness, coldness and mildness; all of which involve great benefits for all living creatures. These are but part of divine mercy and favors bestowed on living creatures though recognized only by the sagacious and insightful who realize the divine reason behind creating night, daytime, the sun and the moon, and discern the sapience of day, year daytime and night succession.

Allah has made night and daytime collecting spans of time for works and mortalities for they both keep rotating to motivate the righteous to perform good and righteous deeds. So, whoever misses a tradition of good at night, they can make up for it at daytime and vice versa as Allah says, "And He is the One Who has made the night and day-time a succession for whomever is willing to constantly remember or whomever is willing to five constant thanks." [25 / 62]

Such succession should be attended to by believers for it causes new objects to be timeworn, far dates to draw nearer, lives to grow shorter, young people to grow older and the elderly to pass away. Undoubtedly, every passing day draws people further from this world and nearer to the Hereafter.

Surely, a blessed person is the one who holds himself accountable, considers their past and uses time for the benefit of their faith and worldly purposes alike. Oppositely, a disregardful person wastes time, holds deplorable past and will definitely meet a regrettable end. Hence, we seek refuge by Allah against negligence and procrastination.

While we are about to irrevocably depart a full observing year, we are also about to receive another new one; a fact triggering self-accountability to set right shortcomings and repent thereof in case of negligence, and to stop any forms of self-oppression manifested in disobedience to Allah and the Messenger before death. Yet, an upright person, grace be to Allah, should in turn offer thanks to Allah and ask Him steadfastness thereto forever.

Such self-accountability is not restricted to these days. It is rather required at all times since a constant self-accounting person would lead an upright life of righteous deeds. Otherwise, a person would lead a mean life of vicious deeds.

A regrettable fact of today's world is that many persons would seek determination and true intention at a year's outset to lead a better life only to witness passing days and months unchangingly up to the end of that year so that no good deeds are increased nor repentance of sins is made. This is a clue to failure and total loss.

Oh Allah, we implore You to make our last deeds our best, our last days the best of our spans of lives, the day when we return to You our best. We implore You to grant Muslims honor via obedience to You, not to humiliate them because of their disobedience to You. Oh Allah, make this year and the years to come full of peace, victory and superiority for Islam and Muslims. Oh Allah, shower us with Your blessings and inspire us thankfulness therefore. May blessings and peace of Allah be upon Mohammed, our Prophet!

Urging Less Fondness of This World

On the authority of Ibn Omar, may Allah be satisfied with them both, he said, "The Prophet, may the blessings and peace of Allah be upon him, once held my shoulders and said, 'Be in this world as if a stranger or a passerby.'" Ibn Omar himself, may Allah be satisfied with them, used to say, "If you are alive in the evening, do not expect to be so in the morning, and if you are alive in the morning, do not expect to be so in the evening. Spare from your health for your illness time, and from your life for your death." (Reported by Al-Bukhari) (1)

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The said Hadith is but a proof to the necessity to make good use of our time, grow less fond of this world, race for repentance and anticipate death. Evidently, this Hadith demonstrates full eloquence in reminding people of the Hereafter, non-yielding to this world for it is time-limited, i.e. no matter how long a person might live s/he is merely a passerby. Death is inescapable for us all; it is an unequivocal truth constantly present at night and day-time, even every hour and minute. Being unaware of death time, one should be prepared to be bid farewell; to be a passer-by of no fondness of this world either as an actual or longed-for home. In other words, to take only what a stranger passer-by would need no matter what convenience or comfort s/he finds therein; i.e. to assume the role of a traveler using the least means to reach her/his destination.

That great companion, Abdullah Ibn Omar, may Allah be satisfied with them both, fully realized the Prophet's (PBUH) admonition in terms of theory and practice alike, thus grasping these three great commandments:

1. “If you are alive in the evening, do not expect to be so in the morning.” This is to urge a believer not to be fond of this life. So, if he is alive in the evening, he should not expect to be so in the morning, but rather think of imminent death.

2. “Spare from your health for your illness time,” i.e. a believer should use times of healthiness and soundness to perform as much good deeds as possible before s/he is too ill to do so. Thereupon fasting and other good deeds will be beyond reach.

3. “And from your life for your death,” i.e. a believer should use life to make a good stock of good deeds, never sit on her/his hands till death which is separating line between the ability and inability to be a true believer.

Ibn Abbas, may Allah be satisfied with them both, was reported to have said, 'The Prophet, may the blessings and peace of Allah, once said, "Many persons are taken in by tow blessings: health and leisure,"' reported by Al-Bukhari (2).

On the authority of Ibn Abbas, may Allah be satisfied with them both, that the Prophet (PBUH) told a man in the course of exhorting, “Seize five matters before their nullifiers: your strength before your aging, your health before your illness, your richness before your poorness, your leisure before your business and your life before your death.” (Reported by Al-Hakem, and deemed it as sound Hadith) (3)

Being about to enter upon a new year, it is our duty, then, to make good use of our times and race for good deeds before we are held back therefrom by illness or death.

Oh Allah, wake our conscience to seize the rest of our lives, help us increase our good deeds, wake our hearts from hopes for eternity, remind us of imminent death, make firm our beliefs, guide us to good deeds, and forgive us, our parents and all Muslims. May the blessings and peace of Allah be upon Mohammed, our Prophet!

The Virtue of Month of Muharram

On the authority of Abu Hurairah, may Allah be satisfied with him, he said, “The Prophet, may the blessings and peace of Allah, once said, ‘Second to Ramadan, the best time for fasting is the divine month of Muharram, and second to the prescribed prayers is the night prayer,’” while another narration reads, “Prayer in the middle of the night.” (Reported by Muslim) (4)

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The Hadith is a proof to the virtue inherent in fasting the divine month of Muharram, being next in virtue to Ramadan. The virtue of fasting therein is derived from the virtue of its time and maximized fasting reward thereat for fasting is one of the best rewarded deeds by Allah.

Muharram is the starting month of Hijri years. It is a tradition first developed in the era of the orthodox caliph Omar Ibn Al-Khattab, may Allah be satisfied with him. It is also one of the Inviolable Months named by Allah in the Ever-Glorious Qur'an for Allah Almighty says, “Surely, the (right) number of the mother in the Providence of Allah is twelve months (ordained) in the Book of Allah the day that He created the heavens and the earth. Four of them are prohibiting. That is the most upright religion. So don not do (any) injustice to yourselves during them.” [9 / 36] On the authority of Abu Bakr, may Allah be satisfied with him, he reported the Prophet (PBUH) as saying, “A year consists of twelve months four of which are inviolable: three are consecutive; Thul-Qe'dah, Thul-Hijjah and Al-Muharram, and

(the fourth is) Rajab of the tribe of Mudar which lies between the months of Jumadah and Sha'ban," a Hadith agreed upon (5).

For glorification and honoring, this very month has been added by Allah to Himself for Allah would not bestow divine nature on anything unless of utmost importance and uniqueness.

Take, for example, the House of Allah, the Messenger of Allah, etc. It is called Muharram (inviolable) to confirm its inviolability since Arabs used to be moody about it, i.e. to prohibit fight therein for a year but allow in the next.

Allah Almighty says, "So do not do (any) injustice to yourselves during them," which means do not do so in such inviolable months since injustice therein are more vicious than anytime else. Qatadah said, "Injustice in the Inviolable Months is more vicious and far sinful than any other time. Though injustice is intolerable at all times, Allah bestows importance on whatever He likes." (6)

Allah made timings of these lunar months for people since they are physical phenomena the beginnings and ends of which are known to all. It is regrettable that many Muslims have lost the Hijri Calendar to the Gregorian calendar which is based on illusionary months unsupported by any comprehensible, reasonable and / or physical features!

This attitude is but an indication for weakness, defeatism and yielding to non-Muslims. Consequences of the same include linking Muslims and their children to the Christians, while taking them away from their Hijri Calendar which is associated with their Prophet (PBUH), rites and worships (7). We seek Allah's help on this!

The above mentioned Hadith stresses that the best voluntary fasting, i.e. next to Ramadan's, is that of the divine month of Muharram. Apparently, voluntary fasting of Muharram is understood to be the best voluntary fasting, being second to Ramadan in terms of reward. Yet, voluntary fasting of some days of Muharram may not be superior to other days such as the Day of Arafah, and the Six Days of Shawwal.

In other words, the Hadith ostensibly advises for fasting the full month of Muharram. Some scholars, however, interpret it as a means of encouragement to fast as much days of Muharram as possible, but not the whole month as 'A'eshah, may Allah be satisfied with her, once said, "I have never seen the Prophet, may the blessings and peace of Allah be upon him, fasting a full month but Ramadan, but never seen him fasting as much days of a another month as possible but Sha'ban," reported by Muslim (8).

Oh Allah, wake us from inattentiveness, help us prepare before death, inspire use to use our times well, guide us to good deeds, and help us relinquish bad deeds. May the blessings and peace of Allah be upon Mohammed, our Prophet!

Ashuraa' in History

'A'eshah, may Allah be satisfied with her, said, "The day of Ashuraa' used to be fasted in the

pre-Islamic era, the Prophet, may the blessings and peace of Allah be upon him, himself used to fast it at that time. After immigration to Medinah, the Prophet fasted it and commanded Muslims to follow suit. But once the fasting of Ramadan turned obligatory, Ashuraa' was no longer fasted. Rather, it has become a matter of choice." reported by Al-Bukhari and Muslim (9).

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The above Hadith indicates awareness of people of the pre-Islamic era of Ashuraa' being a day marked and fasted thereby and even by the Prophet (PBUH) himself up to the Immigration but did not commanded his followers to. This confirms how sanctified the day was among Arabs prior to sending the Prophet (PBUH). They used to shield the Ka'bah on that day as we were told by 'A'eshah, may Allah be satisfied with her, "They used to fast Ashuraa' before fasting of Ramadan was made obligatory... it was a day to shield the Ka'bah, etc.", reported by Al-Bukhari (10). Al-Qurtuby said, "A'eshah's Hadith indicates that fasting that day was observed and held in high esteem by them. They might have been doing so on the basis of deriving such tradition form Abraham's and Ishmael's Law, may the blessings and peace of Allah be upon them both, since those two Prophets were taken as example and reference by Arabs in terms of many traditions, including those of Pilgrimage as well as other rituals..." (11).

To pick out the soundest view of scholars (12), and after perusal of fasting command, all indications to the virtue inherent in fasting of Ashuraa' yield that fasting that day was firstly obligatory after the Prophet's (PBUH) Immigration to Medinah. On the authority of Salamah Ibn Al-Akwaa' said, "The Prophet, may the blessings and peace of Allah be upon him, commanded a man who embraced Islam to speak out publically: let he who have eaten fast the rest of the day, and he who have not eaten to fast for today is the day of Ashuraa'," a Hadith agreed upon (13).

When fasting of Ramadan was declared obligatory in the second year of Hijrah (Immigration), the obligatory fasting of Ashuraa' was invalidated, but remained a practice advised. So, commanding the fasting of Ashuraa' was a one-year thing, i.e. the second year of Hijrah by the outset of which fasting of Ashuraa' was commanded and in the middle of which the fasting of Ramadan was made obligatory. By the end of his life, the tenth year of Hijrah, resolved not to fast it only, but to add the ninth day of same month to it for purposes of distinguishing Muslims from the People of the Book in terms of fasting. This will be further explained later.

Oh Allah, You are the One Who is not harmed or benefited by a bad or a good deed, guide us to repentance, wake us from inattentiveness, help us exploit times of leisure. Oh Allah, guide us to seek help from you and reward us the same, seek your guidance and reward us the same, seek your vindication and reward us the same, and to seek your mercy and shower us with the same. May the blessings and peace of Allah be upon Mohammed, our Prophet!

Urging to Fast Ashuraa'

On the authority of Abu Qatadah, may Allah be satisfied with him, he said that the Prophet (PBUH), when asked about fasting Ashuraa', said, "It expiates the sins of the previous year," while another narration reads, "For the fasting of Ashuraa' I hope Allah will expiate the sins of the faster over the previous year," reported by Muslim (14).

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The above Hadith(s) indicate the virtue inherent in fasting Ashuraa', the tenth day of the divine month of Muharram pursuant to the soundest scholars' opinion.

On the authority of Ibn Abbas, may Allah be satisfied with them both, he was asked one day about Ashuraa' so he said, "It has come to my strictly sound knowledge that the Prophet sought not a higher virtue in fasting any day other than Ashuraa', nor a month other than this one, i.e. Ramadan," a Hadith agreed upon (15).

Hence, a Muslim should fast that day and urge her/his family and children to the same with a view to the reward and following the example of the Prophet (PBUH).

On the authority of Jaber Ibn Samurah, may Allah be satisfied with him, he said, "The Prophet used to command Muslims to fast Ashuraa', urge them to and require us all to observe it, etc." reported by Muslim (16).

Undoubtedly, fasting is one of the best deeds in the eyes of Allah. In addition to its boundless reward, voluntary fasting, like any other voluntary good deed, covers potential shortcomings in obligations. In this respect the Prophet (PBUH) said about prayer, "The lord, glorified be He, says, 'Look at my servant's deeds, do they include any voluntary ones?' If so, they shall make up for shortcomings in obligations, then all his works shall be in like manner," (17).

Additionally, voluntary fasting qualifies Muslims for higher degrees in proximity to, and the love of, Allah since the divine Hadith reads, "A servant of Mine shall not grow closer to me with any means better than those I made obligatory to him. A servant of Mine shall keep drawing near to Me till I love him…" (18).

But make no mistake, every text featuring expiation of bad deeds via good deeds, such as fasting, prayer, fasting the Day of Arafah, Ashuraa', etc. is restricted in interpretation to minor sins. This is simply because the most important obligations, i.e. the five daily prayers, Jumu'ah (Friday) Prayer and Ramadan, cannot expiate grave sins (as well-established in the Prophetic tradition), how would then acts of lesser importance?

Hence, the larger number of scholars is of the opinion that grave sins, such as usury, adultery, sorcery, etc. cannot be expiated by good deeds only, they rather require repentance or enforcement of legal judgments if applicable.

Accordingly, a Muslim should race to repent in these virtuous days of all minor and grave sins with a view to Allah's forgiveness and acceptance of the same. Repentance in such

virtuous times is of major significance since they provide the opportunity for guilt pleading and regret therefor, particularly as we are about to enter upon a new year. Yet, repentance is required at all times.

Oh Allah, You are the One Who sets right the righteous, we implore you to set right our perversity, guard us against guilt divulging in this world and the Hereafter, fill our hearts with belief and make us feel its sweetness, guide us to sheer from disbelief, immorality and disobedience, and make us righteous. May the blessings and peace of Allah be upon Mohammed, our Prophet!

The Reason behind Ashuraa' Fasting

On the authority of Ibn Abbas, may Allah be satisfied with them, he said, "The Prophet, may the blessings and peace of Allah be upon him, came to Medinah and found the Jews to be in the habit of fasting Ashuraa'. When asked about such habit, they said, 'This is the day when Allah granted Moses and the Children of Israel victory over Pharaoh, hence our grateful fasting.' Thereupon the Prophet, may the blessings and peace of Allah be upon him, said, 'We are worthier of Moses than you,' hence the command to fast it," reported by Al-Bukhari and Muslim. In another narration by Muslim, "So Moses thankfully fasted it, and we are in likewise," (19).

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The above Hadith clarifies the reason behind fasting Ashuraa', which is holding this day in high esteem and as a manner of thanks offering to Allah Almighty as He saved Moses, may the blessings and peace of Allah be upon him, and the Children of Israel on that day brought Pharaoh and his followers to a detrimental end. Hence, Moses fasted the day as a means of thanks-offering, and the Jews followed in his steps. Yet, the followers of Mohammed are much worthier of taking Moses as an example than the Jews. If Moses had so fasted that day, then we are too. Therefore, the Prophet, may the blessings and peace of Allah be upon him, said, "We are worthier of Moses that you," while another narration reads, "I am worthier of Moses than you," which means that we are closer to Moses' stance and example than you (the Jews) are since we have the same origins of law and believe in his Book, while you are on the opposite page because of changes and perversions you made thereto. The Jews are nothing like our Prophet in terms of righteousness and holding tight to the right path, hence fasting the day and commanding Muslims to.

On the authority of Abu Mosa, may Allah be satisfied with him, he said, "The day of Ashuraa' was honored by the Jews, even taken for a feast by them. Therefore, the Prophet, may the blessings and peace of Allah be upon him, said, "You (Muslims) fast it," reported by Al-Bukhari and Muslim. In another narration by Muslim it reads, "The people of Khaybar used to fast the day of Ashuraa', take for a feast and make their women to wear their jewelry trinkets therein. Therefore, the Prophet, may the blessings and peace of Allah be upon him, said, "Then you (Muslims) shall fast it," (20).

Apparently, such fasting entails distinguishing ourselves form the Jews for we do not take it

for a feast, but rather fast it only since a feast, Islam, may not be fasted. Another distinguishing aspect is the fasting of the ninth day of the same month, the day prior to Ashuraa'.

Two groups have gone astray today:

The first makes a common appearance with the Jews, i.e. take Ashuraa' for a feast and fun while demonstrating features of joyfulness such as dyeing, using Kohl (for the eyes), spend more money on children, cook unusual meals and other acts of ignorance. This attitude involves corresponding corruption and heresies to those of the Jews.

The second group, however, takes Ashuraa' for a day of mourning and wailing because of Hussein's murder, Hussein bin Ali may Allah be satisfied with them both; a day where pre-Islamic practices are conducted including self-slapping, self-affliction of harms, singing poems of mourning and reporting narrations which feature lies more than telling the truth only to pave the way for sedition and civil war. This attitude, in turn, is adopted by losers who are taken in by allegedly pious practice.

But when it comes to true adheres to the Prophetic Tradition (Sunnah), they, praise is due to Allah, have followed to the letter the commands of the Prophet, may the blessings and peace of Allah be upon him, to fast, distinguish themselves from the Jews and avoid satanic heresies.

Oh Allah, grant us deep knowledge in our faith, help us act upon it and be upright therein, guide us to the easy path and drive use away from the hard one, and forgive use in this world and the Hereafter. May the blessings and peace of Allah be upon Mohammed, our Prophet!

Recommendation to Fast the Ninth and Tenth Days

On the authority of Ibn Abbas, may Allah be satisfied with them both, when the Prophet, may the blessings and peace of Allah be upon him, fasted the day of Ashuraa' and commanded Muslims to do so they said, "Oh Messenger of Allah, it is a day honored and marked by the Jews and the Christians," so the Prophet (PBUH) replied, "On the next year, should Allah wills it, we shall fast the ninth day too." Ibn Abbas continued to say, "The Prophet, may the blessings and peace of Allah be upon him, passed away on that next year." (Reported by Muslim), and in another narration by him, "If I remain alive to the next year, I will fast the ninth day (too)," (21).

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The above Hadith proves that it is advisable for a person determined to fast Ashuraa' to fast a day before, i.e. the ninth day. So, fasting the ninth day is part of the Prophetic Tradition even if not actually practiced by the Prophet himself since he was determined to. The reason behind this is to differentiate ourselves as Muslims form the Jews who used to fast the tenth day (Ashuraa') only. This is derived from some narrations by Muslim. A sound

Hadith, yet discontinued from him, by Ibn Abbas, may Allah be satisfied with them both, reads, "Do fast the ninth day and tenth day, be different from the Jews," (22).

This clearly commands Muslims to differentiate themselves from disbelievers and the People of the Book so Muslims would not fall in their love or tend to follow in their steps, achieve the true meaning of clearing their names and practices of any similarities, dislike non-Muslim practices against our own standards, and eventually achieve independence and stand out of their crowds.

Scholars say that the most rewarding manner of fasting when it comes to Ashuraa' is to fast three days: The ninth, the tenth and the eleventh days. On this they quote Ibn Abbas's Hadith, "Do differentiate yourselves from the Jews and fast a day before and another after," (23). But this is a weak Hadith that should not be admitted as evidence unless the argument is that to fast three days entails a better reward by in addition to that of Ashuraa' being part of an Inviolable Month, and to achieve the virtue of fasting three days every month. Ahmed, the great scholar, was reported to have said, "Whoever wanted to fast Ashuraa' they should fast the day before too. If accurate timing is missed then they should fast three days. Ibn Serein so advises," (24)

The second most rewarding manner is to fast the ninth and the tenth days together. Most Hadiths in this respect so advises as already explained above.

The third most rewarding manner is to fast the ninth and the tenth days, or the tenth and the eleventh days. Support to this manner is derived from Ibn Abbas's Hadith, directly ascribed to the Prophet (PBUH), as saying, "Do fast the day of Ashuraa', and differentiate yourselves therein from the Jews by fasting a day before or a day after," but this is a weak Hadith (25).

Finally, the fourth most rewarding manner is to fast Ashuraa' alone. Some scholars rejected such manner due to similarity to the People of the Book, and Ibn Abbas likely so advises. It is also the opinion of Ahmed and some Hanafis, but others said, "No rejection! It is rather a virtuous day that is advisable for fasting. Yet, the most likely sound opinion is that such manner is inadvisable for a person capable of fasting it along with another day. However, a person fasting Ashuraa' only shall be rewarded by Allah.

Oh Allah, help us obey You, keep us away from disobedience, make us virtuous and successful, forgive us, accept our repentance, and forgive our parents. May the blessings and peace of Allah be upon Mohammed, our Prophet!

(1) Sahih Al-Bukhari (6416).
(2) Reported by Al-Bukhari (6412).
(3) Al-Mustadrak (4 / 306), considered sound against the Condition of the two Sheikhs, so adopted by Ath-Thahabi, and considered sound by Al-Albani in "Iqtidaa'u-l-Elm Al-Amal", p. 100, with Omar Ibn Maimoon offering an evidence thereto, reported by Ibn Al-Mubarak in

"Az-Zuhd", No. 2, Abu Nu'aim in "Al-Helyah" (4 / 148), and by Al-Khatib in "Aliqtidaa'", p. 100 – 101, Al-Albani said, "This is a hurried (*mursal*) sound chain of narrators."
(4) Sahih Muslim (1163).
(5) Sahih Al-Bukhari (4662) and Sahih Muslim (1679).
(6) Ibn Kathir's Interpretation of the Qur'an (4 / 89 – 90).
(7) See: "Prohibited Imitation" p. 542.
(8) Sahih Muslim (1156) (175).
(9) Sahih Al-Bukhari (2002) and Sahih Muslim (1125).
(10) Reported by Al-Bukhari (1952).
(11) Al-Mufhem (3 / 190).
(12) Al-Fatawa (25 / 311).
(13) Sahih Al-Bukhari (2007) and Sahih Muslim (1135), offered an evidence by the narration of Ar-Rubayye' bint Mu'awweth at Al-Bukhari (1960) and Muslim (1136), in addition to other evidence at Ahmed and others.
(14) Sahih Muslim (1162), (196), (197).
(15) Sahih Al-Bukhari (2006) and Sahih Muslim (1132).
(16) Sahih Muslim (1128).
(17) Reported by At-Termithi in full (413) on the authority of Abu Hurairah, may Allah be satisfied with him, directly from the Prophet, and said, "a sound Hadith", but the chain of narrators include Huraith bin Qubaisah or Qubaisah bin Huraith, a weak narrator. At-Termithi might have considered it sound due to various traces of narrations.
(18) Reported by Al-Bukhari (6502).
(19) Sahih Al-Bukhari (3943) and Sahih Muslim (1130), (127), (128).
(20) Sahih Al-Bukhari (2005) and Sahih Muslim (1131), (129), (130).
(21) Sahih Muslim (1134).
(22) Reported by Abdur-Razaaq (4 / 287), At-Tahawi (2 / 78) and Al-Bayhaqi (4 / 278) from Ibn Juraij, from 'Ataa', from Ibn Abbas with sound chain of narrators.
(23) Reported by Al-Bayhaqi (4 / 287). It is a narration of his for the following Hadith.
(24) Al-Mughni (14 / 441) "Iqtidaa'u As-Sirat Al-Mustaqim" (1 / 419).
(25) Reported by Ahmed (4 / 52), Ibn Khuzaymah (3 / 290), At-Tahawi in "Sharh Ma'ani Al-Athaar" (2 / 78), Al-Bayhaqi (4 / 287) from narration traces on the authority of Mohammed bin Abdurrahman bin Abi Laila, on the authority of Dawud bin Ali, on the authority of his father, on the authority of the latter's grandfather Ibn Abbas as directly taken from the Prophet. The Hadith features weak chain of narration, thus invalidating direct ascribing to the Prophet for the following reasons:

1. Mohammed bin Abdurrahman bin Abi Laila was very weak at memorizing as advised by Al-Hafith in "At-Taqrib".

2. Dawud bin Ali bin Abdullah bin Abbas Al-Hashemi, mentioned by Ibn Habban in "Ath-Theqaat" (6 / 281) who said, "He commits mistakes", while Al-Hafith, in his "At-Taqrib" said, "acceptable", i.e. when followed up, otherwise he is weak at reporting. He has only one Hadith reported by At-Termithi (3419). Al-Hafith Ath-Thahabi sums up the opinion in this narrator in Al-Hafith's "Seyar A'lam An-Nubalaa'" (5 / 444) as saying, "He is not trustful, no critics cast questioned this opinion).

3. The reason is direct ascription for it was said that the discontinued is from Ibn Juraij, from Ataa', from Ibn Abbas; the three who are the most reliable and best memorizing direct scribes. Ibn Habban's opinion on Dawud bin Ali is likely to be so indicative. A supporting claim to the discontinuation is what has been narrated by Ash-Shafi'y in his Musnad (1/ 272) on the authority of Sufian bin ‘Oyaynah, from ‘Obaydellah ibn Abi Zayd, from Ibn Abbas in a discontinued manner also. The chain of narrators is sound.